outlook which offered something fresh to the world. The answer is an old one, although none the less true for that. Hebraism has always meant what it means to-day and will mean to-morrow: monotheism and its attendant ideas. That well-known passage of Longinus which has been referred to above (pp. 86-7) quotes the verse of Genesis: " God said let there be light, and there was light." This verse is typical of the Old Testament—of Genesis, of Isaiah, of Job. It expresses the idea that behind the manifoldness and the discord and the contradictions of the world in which we live there is one supreme source to which the whole owes its being. And this source is active, creative. "God said: let there be light, and *there was light";* by his "word" the "heavens were *made".*

The God of the Old Testament is thus not a mere hypothesis to account for the wheels of the world going round. But neither is he a mere cosmological force. Among the "work of his hands'' are human beings, and he is interested in them *because* they are the work of his hands. The creator is the father, not in the physical sense of the old Greek mythologies, but in the moral sense that he *cares:* that he approves and disapproves, that he punishes and forgives, loving those who live as he would wish, hating those who live as he would not wish. We have all heard of the dark side of this picture, especially in these easy-going days when the word "puritan" has become a term of reproach.

Yet Crom-
well's Ironsides were men of whom any people might be
proud, and men who recognised by the Biblical names
they gave themselves what spirit it was that made them
what they were. The Hebrew genius is ethical, and it
is its ethical quality which has affected men's lives both
in the daily grind and in those outbursts of enthusiastic
return to religious faith heralded by Luther, Milton,